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several forms of plastic art, from the grandest sepulchral monuments to the handiwork of the goldsmith, is amply drawn upon and gives occasion to many happy remarks.—H. WEIZSACKER, in *D. Literaturzeitung*, 1892, No. 6.

### ORIENTAL ARCHÆOLOGY.

PLEYTE-ABEL. *Zur Geschichte der Hieroglyphenschrift*, von W. PLEYTE, Conservator am Niederländischen Reichsmuseum zu Leyden. Nach dem Holländischen von CARL ABEL. 8vo, pp. 48. Leipzig, 1890; W. Friedrich.

The public owes much to Abel for making more generally accessible, in his excellent German translation, a series of important articles on the hieroglyphic script, written by Pleyte for a Dutch educational journal. The book is full of new and ingenious observations, and is written in an attractive style. The several steps by which hieroglyphic script passed from an ideographic to an alphabetic character are clearly and skilfully traced.—G. MASPERO, in *Rev. Critique*, 1891, No. 8.

OTTO PUCHSTEIN. *Pseudohethitische Kunst*, ein Vortrag. 8vo, pp. 22. Berlin, 1890; D. Reimer. 1 Mark.

In this, his inaugural lecture [as docent at Berlin University], Puchstein controverts the currently accepted view, first urged by Sayce, that the so-called "Hittite" monuments are the work of people mentioned in Babylonian and Egyptian monuments as powerful in Northern Syria between the fourteenth and twelfth centuries B. C. He divides the monuments into two groups, the younger of which, showing Assyrian influence, cannot be older than 700 B. C., at about which time Sargon subdued to Assyria the regions wherein they occur. The older group (*e. g.*, the sculptures from Sindjirli) show no Assyrian traces, and must therefore be earlier than 700 B. C., but probably not more than one or at most two centuries earlier. Puchstein's main argument is based on the treatment of the type of the griffin (see Furtwängler, *s. v.*, in Roscher's *Lexikon*), and appears to be conclusive. The sculptures at Uejük, in Kappadokia, belong between 850 and 600 B. C.: those of Boghaskoi are later than the foregoing; the reliefs of Ibriz belong to the seventh century B. C.; and the two figures near Nymphi between Sardeis and Ephesos (according to Herodotos, monuments set up by Sesostris) are not much earlier than 800 B. C., and probably were the work of Lydian Heraclid princes or of the older dynasty of the Mermnadae. None of the "Hittite" monuments, therefore, can be dated earlier than the ninth century B. C. These chronological inferences are of course wholly destructive to Sayce's theory. The "Hittite" monuments cannot have been the work of the Cheta, who flourished five hundred years earlier.